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PREACH THE GOSPEL TO EVERY CREATURE.

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EARLY EPISCOPAL CLERGY OF KENTUCKY.

(Concluded.)

"ABOUT the year 1801, a minister by the name of Cooley emigrated to Henderson. He taught school, and occasionally preached at the town of Henderson, and in the neighborhood of his residence on Race Creek. At the expiration of two or three years, he died. He was a man of fine talents, superior education and extensive reading, but of loose principles, unsteady, and probably vicious habits, eccentric and peculiar tastes, and led an unsettled and wandering life. I have always thought that he claimed to be an Episcopalian. Others, better informed, think not. It is certain, however, that, in his public ministrations, he freely adopted and conformed to the ritual of the Episcopal or Presbyterian, or any other Orthodox Church."

By such persons, whether Episcopalians or not, the ministry in those days was but too often represented. It is refreshing, upon the testimony of the same witness, to observe the change wrought in the course of 20 or 30 years.

"In 1831, the Rev. Mr. Osgood, an Episcopal Clergyman, settled in Henderson, and died of the cholera in the fall of 1832. He was a gentleman of fine genius, first rate education and extensive reading. He wrote fine poetry, was an imposing, energetic and eloquent preacher. He was a most ardent and devoted Christian, possessed an evangelical and catholic

spirit, and displayed the most exemplary and zealous activity in the discharge of his pastoral duties. In this last particular, he was a remarkable man, and set an example worthy of all imitation. He was always the first at the house of mourning or distress, and the last to leave it. And where its cause or its degree was too great or absorbing to be controlled by the ordinary topics of Christian consolation, he would mitigate its force by manifesting the most generous, sincere and tender sympathy with the sufferer. His death was universally regretted by the whole community, by Christians of all denominations, as well as by others who did not profess to be Christians."

As we draw nearer to our own times, we are introduced to a class of clergy no longer constrained to repair to England for Holy Orders, but ordained by our own Bishops. Amongst the most prominent of these, must be ranked the Rev. James Moore; both because he became the first President of Transylvania University, the first College west of the mountains, and also the promoter of the building of the first Episcopal Church in Kentucky, which was of logs, upon the farm of Captain Skeeley, four miles from Lexington. He was a native of Rockbridge county, Va., where he was born, Nov. 8th, 1763. He was graduated at Carlisle College, Pennsylvania, in its palmy days, under the eccentric Dr. Nesbitt. He studied divinity under the Rev. John Todd, of Louisa county, Va., whose daughter he married; and was ordained by the Rt. Rev. James Madison, first Bishop of Virginia, about the year 1790. Soon after he must have removed to Kentucky, as we find he was appointed first President of Transylvania University in 1791 or 92, which office he filled for several years. A small church was soon after erected upon the site of the present Christ Church, Lexington, of which he continued to be the rector for fully twenty years, and nearly up to the time of his decease, which took place at his farm near Lexington, upon the 22d of July, 1814, in the 51st year of his age. Of his six children, only one survives—the wife of James E. Davis, Esq., of Lexington. He was a good scholar and a well read divine, and has left behind him whole volumes of extracts from his extensive reading, and of original manuscripts upon moral and religious subjects.

He was succeeded in the Rectorship of Christ Church by the Rev. John Ward, in 1813, of whom, as he is still living, it will only be proper to say, that he was ordained Deacon by the Rt. Rev. Abm. Jarvis, of Connecticut, in 1805, and Priest, October 11th, 1807. The Church flourished under his care, and a new and larger edifice, now just about to be replaced by a still finer building, was erected under his care. In 1819 he removed, for a season, to St. Louis, and was succeeded by the Rev. Mr. Benjamin Burge, his nephew, who was ordained by Bishop Chase in the summer of 1819, and died in March, 1820. He is spoken of as a young man of much promise, and his memory is still affectionately cherished, though the period of his service was so short. He was succeeded by the Rev. Dr. Chapman

in 1820, and he again by the present first Bishop of Kentucky in 1830, which brings down this history to our own time.

The foregoing narratives naturally give occasion for a few general remarks.

It is observable that not one of these clergy bore any conspicuous part in planting any Church now existing in the Diocese, except the Rev. Mr. Moore, at Lexington, and perhaps the Rev. Mr. Kavanaugh, in Henderson. The *perhaps* in the latter case, is inserted, partly because his period of labor there was so short, and partly, also, because, when renewed efforts were made there in 1831, no organized parish, no Church edifice, no records, or other evidences were found of a once hopeful organization. That nothing then could have been done on an extensive scale for the good of the Church, is highly probable. And who can tell but that several of the above named early clergy labored long and patiently without success, to collect congregations, before they resorted, as a last alternative, to law, or medicine, or farming, for a reasonable support for themselves and their families? Certain it is that inveterate prejudices against the Church, often, to this day, limit the labors of our clergy to a mere handful of people, in the midst of general and great destitution of the means of grace. It is almost certain, however, that most of them were too easily discouraged, if not completely secularized, before emigrating to this remote field. And it cannot be doubted that there prevailed at that time, a laxity of sentiment, as to the conduct consistent with the clerical profession, which rendered but too easy a yielding to the seductive influences of a stirring and adventurous frontier life. Some, perhaps, felt that a reputation already somewhat tarnished, might not show altogether to so great disadvantage, amid the surrounding laxity of a newly settled country.

Often has regret been expressed, that clergy were wanting to gather together into parishes the first scattered Episcopal emigrants to Kentucky, before they became absorbed into the overwhelming masses of the various denominations around them. Idle is such regret. The clergy were not to be had. Nay, worse than idle, since the character of most of the colonial clergy was little likely to leave a desirable impress on the plastic elements of that early time. Wise and merciful has it been, that the multiplication of our clergy has commenced, when a good Providence has so ordered it, that they shall be of a far different stamp, after the revival of true piety within a branch of the Church long depressed by the prevalence of formalism and worldliness.

God only knows how long the period of slumber and inaction, consequent upon these causes, would have continued in Kentucky, had not that remarkable man, Bishop Ravenscroft, of North Carolina, made his appearance upon the scene in 1828; and by his heart-stirring eloquence, his matchless energy, his glowing piety, and his earnest manner, sustained and rendered even more commanding by his ponderous and manly proportions,

roused to enthusiasm the well nigh extinct love for the early Church, and the hope of its ultimate revival. He confirmed nearly one hundred persons in Christ Church, Lexington. He rallied its scattered members. He encouraged a spirit of enterprise, which was soon followed by the organization of a new parish at Danville, the calling of the first Convention of the Diocese, and within four years, to the election and consecration of the first Bishop of Kentucky.

Within twenty-two years after Marshall had written in history, that "at the period of the separation of Kentucky from Virginia, it might have been hazarded as a probable conjecture that no Episcopalian Church would ever be erected in Kentucky," we have seven Church edifices in the central part of the State, three in Louisville and vicinity, with a fourth projected, and five in the Green River country, besides one commenced, and two or three already contemplated.

Add to this that we have above twenty Clergy, and five or six Candidates for Holy Orders, besides an incorporated College and Theological Seminary, together endowed in buildings, library, &c., to an amount not less than \$30,000, it will be seen that not only has such a prediction been signally falsified, but that hopes may be reasonably entertained, that, under the blessing of that God who has almost literally caused the dead to live again, we shall yet see the little one become a thousand, and the least among the people who are called Christ's, a strong Church—a joy and a praise of many generations!

MISSIONARY REPORTS.

Delaware.

Lewes, St. George's, Dagsboro', Millsborough, &c.—REV. J. A. CHILDS

* * * "On the whole, there has been but little alteration in the state of my parishes. If there be any difference, it is favourable; for although, as a body, we must be conscious of a great deficiency in earnestness and zeal—and but few are added to the Church—yet we are decidedly more respected in the community than formerly, and our services attended very generally by those who are attached to other religious societies. Since my last report the church in Long Neck has been consecrated, and before the April report, it is probable the new building at Millsborough will be consecrated, as it is now nearly fit for occupation. I must here remark, that the amount contributed at these stations is altogether inadequate, with the missionary stipend, to support a missionary with a family. There must be a great change in the feelings of the people before a minister can be sustained without foreign aid."

Georgia.

Atalanta—REV. J. J. HUNT.

"Atalanta, as you may be aware, is a growing town—numbering now some fifteen hundred inhabitants, (estimated,) though settled but little more than three years. It is at the junction of three important railroads, and, of course, a great thoroughfare for a large portion of the south-western travel. In view of its probable future importance, it was deemed advisable to make it a station, that the Church might effect a lodgment, to be built upon hereafter. This may be slow, but we trust that it will be sure. In April last a congregation was organized, under the style of 'St. Philip's Church, Atalanta,' and received into union with our Convention, in May. Measures were taken to build a church; the prospects were favourable, and by contract, it was to have been finished by Christmas; but the undertaker has failed to meet expectation, and now it is only raised and partly covered. We shall, with a little more help from our friends, of which we have no doubt, have a neat though small church, costing, with the land, about a thousand dollars—paid for. Until that is completed, we shall be able to do little, being, as heretofore, dependent on school-houses, which are shared in common with all denominations. At Jonesboro' we have the use of a house built principally for the Methodists.

"At the two stations we have five communicants, though I anticipate soon the removal of one of our wardens from Atalanta, he being engaged on a railroad requiring a near residence. I hope his place may be supplied by some one coming in; for, in truth, we are not now labouring or building for the few whom we now claim there, but for the future, that those who come, and have been in other places attached to the Church, may find an ark already prepared, and be able to offer to others the same refuge.

"This imperfect report shows not much done; but we are not yet discouraged, and hope for the future that we can report our church finished, paid for and occupied, by even, it may be, a small congregation, with prospects of increase."

Marietta—REV. T. F. SCOTT.

"You have, no doubt, received notice from Bishop Elliot of the withdrawal of this station from the list of Missions. The congregation have now engaged to raise one-half of the rector's salary, besides the use of the parsonage and glebe. I cannot but bear testimony to the zeal and energy with which the brethren here have prosecuted all their plans for the establishment of the Church. Nor may I forbear to add my tribute of praise to the Head of the Church, for the measure of success which he has vouchsafed to bestow upon us, in establishing the work of our hands. Upon reviewing our parish records, I perceive that thirty-six names stand upon the list of communicants, of whom one-half have removed. Nine of these last, however, were only transferred to the churches in Cass and Floyd upon their organization. At the commencement of our services here, there were but eight persons in the place, or its vicinity, who were accustomed to our Church; and much the larger portion of those now composing our congregation were brought up in a different way. Our usual congregation varies from fifty to eighty—sometimes much larger. Our Sunday-school, too, has done much good. When we commenced it, we found not one of the pupils who knew the Ten Commandments or Creed, and very few who knew the

Lord's Prayer. From first to last, some 150 to 200 have attended, most of whom committed to memory the above articles, and a number the entire Catechism; and all the larger ones have gone successfully through the Collects, Epistles and Gospels, and one of the Lessons—and are still pursuing this course through the Lessons. Three of its teachers and three of its pupils have been confirmed; one teacher and one adult pupil have been baptized. To all this is to be added, the constant use of our excellent library, consisting of the entire catalogue of our S. S. Union, as published three years ago, and some 80 or 90 volumes of the American S. S. Union. Our parish library also contains near 200 volumes, which is open to teachers and Bible class. In many places, these results would be, indeed, small, but here they are truly encouraging; and, as the commencement of our labours for the Church, they can hardly be estimated. And when we add our Female Seminary, we hope our Church will prove a great blessing to this new and interesting country.

"You will pardon this detail. It was due to the Committee, who have fostered us thus far. And now, upon taking leave of them, our profound gratitude is due for their continued aid."

Griffin, &c.—REV. RICHARD JOHNSON.

"I avail myself of a leisure moment to make a hurried report of what I have been about during the past year. I entered on my missionary duties in February last, and officiated alternately in Griffin and Talboton, until called away to Convention. On my return from that meeting, with the consent of the Bishop, I confined my visits to Talboton, with a view to organize a Church there. That work I accomplished early in June, electing the first wardens and vestrymen of 'Zion Church, Talboton.' In June, I repaired to Savannah, with the consent of the Bishop, to fill the pulpit of Christ Church during the absence of the Rev. Dr. Neufville. I visited Talboton in the interval three times, and preached there as often. About the middle of November my engagement in Savannah ceased, and I went out with a view to collect funds and pledges to enable me to build a church in Talboton. In about three weeks I succeeded in securing more than \$1,800 in one form and another. More than \$1,000 was pledged by the truly Christian people of my native place, Beaufort, S. C., and the neighbourhood, including St. Helena, Hilton Head, and Bluffton. The balance was obtained in Savannah and elsewhere. I returned to my post early in December, and am now engaged in preaching and making arrangements for the erection of the church, the completion of which I hope in due time to announce."

Florida.

Key West—REV. C. C. ADAMS.

"As your missionary has been away from his field of labor ever since his last report, he has not much to say which it would be worth while to enter upon your pages. He has visited most of the southern and south-western cities, and received from some of them such substantial evidences of their sympathy and liberality as to greatly lighten his disagreeable duty, and to encourage him to hope that, with the blessing of God on his future labours, the people of Key West will soon have a house of worship, where they may again listen to the glad tidings of the Gospel.

“One fact of some consequence was omitted in the last report. It is this: the church about to be erected is to be forever free. The former building was private property, and this necessarily excluded some, if not many, of that very class from its benefits, for whom this one is particularly designed.

“The missionary desires not to fill up your pages with a lengthy report; but there are many things connected with this Mission which should be understood, and felt, and known. There is not more important ground in all Heathendom or Christendom. There is not a single spot which has so strong a claim upon the Christian Church. It is both Bethel and Missionary ground. Here are collected two or three thousand inhabitants, from eight or ten different nations of the globe, shut out from the world, on the outskirts of our native land, entirely dependent at this moment upon the charity of their fellow-men for the services of the Church. Here the vessels of every maritime nation on the globe resort when any disaster overtakes them for more than a hundred miles to the westward or northward in the Gulf of Mexico. When on shore, the passengers or seamen are without the ordinary amusements of cities; and it is a singular fact, that there is not a more church-going people in the United States than the inhabitants of this island. Thus it is, the Gospel may here be preached to many nations, and that, too, under the most favourable circumstances, when they come bowed down by misfortunes or overwhelmed by calamities. The arguments for this claim are so numerous, as to be difficult to select, and impossible to condense to suit your columns.

“To those bishops and brethren from whom your missionary has received kindness and hospitality while bearing this sore cross, he renders his hearty thanks;—knowing it to have been done from love of the Church, he prays that the Church’s great Head may reward them, since they have shown mercy through him to those who were ‘ready to perish.’”

Quincy—REV. J. J. SCOTT.

“I am happy in being able to report, that the ladies of the congregation have paid off the principal debt hanging over the church, and for which, some time since, it was placed under the hammer. They have also determined to finish the church edifice, and in furtherance of this object they have already procured from New-York a handsome set of window blinds, which will be put up in a few days. With much to discourage us, yet with these indications, together with greater seriousness in the congregation in general, and on the part of a few the desire which is manifested to be saved, we may take courage and hope on for the prosperity of the Church at this feeble station.

“In connexion with the labors at this station, under an appointment of our Missionary Committee, which has expired, I have visited one plantation in Leon county several times, at which I preached about fifteen times, and baptized twenty colored children. I have visited Newport, a town on the St. Mark’s river, and where I said prayers and preached once. This is a flourishing village. It is a resort for health on account of its sulphur spring. I next visited Marion Cross Roads, where I found several families attached to the Church. I have said prayers and preached at this point, and at Mr. Gadsden’s chapel, ten times, and administered the Lord’s Supper once. The attendance has been good at both places. At the chapel, the congregation is mostly made up of servants. To the praise of their owners, I may state, that they have not only set apart this building for religious purposes, but that on each Lord’s day the servants are carefully instructed. I found them familiar with the Church service, and capable of singing and chaunting as well

as most of our country congregations. I have preached to them generally by candlelight, when they appeared serious and attentive. I have visited Monticello twice; on each occasion I said prayers and preached. The attendance was small. We have a church edifice here, but in an unfinished condition. Though the friends of the Church in this place and vicinity seemed to be discouraged, yet I urged them to complete the edifice, which can be done for a small sum, and unite with the good people at the Cross Roads and call a clergyman. From information I obtained from persons interested, I think they might raise \$400, or more, between the two places. I will soon be able to make a more definite report concerning Monticello. Through the courtesy of the commanding officer, I said prayers and preached once at the United States Arsenal, at Mount Vernon. About fifty persons attended service, only two of whom were churchmen. I have visited Marianna five times, and said prayers, and preached on nine occasions. I regard this as an interesting field of labor. I think I found nine or ten families in this place and vicinity attached to the Church. They have manifested an earnest desire to obtain a clergyman. As soon as they do so, they will erect a church. The Church was organized here some years since by the name of St. Luke's Church, and it has been represented in Convention. I called the vestry together, and they, together with several gentlemen at Campbelton, sixteen miles distance, in the same county, authorised me to say to our Missionary Committee, or to you, that they would contribute \$500 towards the support of a clergyman. The understanding is, that services are to be held once a month at or near Campbelton. They have not yet obtained a clergyman. I also visited Campbelton and the families in the neighborhood, three in number, and baptized one infant.

"In these missionary excursions I have travelled about 1150 miles; visited about fifty families; baptized one adult and twenty-three children—total twenty-four; prepared five persons for confirmation; administered the Lord's Supper nine times, and buried one person."

Alabama.

Selma—REV. J. LINEBAUGH.

"With the exception of two adult baptisms, two marriages and five burials, the statistics of this parish differ not materially from my last report. Owing to the work at present and for some weeks past going on in my church, I have not preached as often within the parish this summer as usual. I have been at my post all the summer, superintending during the week the completion of the church, and preaching either in the parish (in a vacant house of worship in the village) or in the country around, in vacant parishes and destitute neighborhoods. I think the influence of the Church is being felt in the surrounding country. Two or three neighborhoods, contiguous to this village, might be occupied once a month by a clergyman, with great advantage at present, and the prospect of greater hereafter. I have had applications from two or three sources for one-fourth of my time. A deacon might labor under the superintendence of the minister of this parish in the surrounding country, with the calculation of doing great good, and with slight missionary aid, be supported. I could labor during the week for them, but they do not like week-day services. They are all disposed to go to church on Sunday, and if they do not have services on Sunday, they feel that they have no services at all. This church is situated at a fine point in the state for the diffusion of influence. It is on the Alabama river, at a point of intersection

between every portion of the state, and particularly between the east and west. The country around is fertile and populous. The people are generally wealthy, and so far as worldly knowledge is concerned, intelligent. The other denominations of Christians have some footing, but there is a portion of the population, and a large and respectable portion too, of no particular religious preference, which, with proper care and prudence, might be brought into the Church. Crippled as the Church in this place has been for several years past, she has not done much—not as much as the circumstances by which she has been surrounded would seem to have authorised. It is our prayer and earnest desire, that hereafter she may do something to compensate for the long and continued interest manifested by the Board of Missions. The entire debt, amounting to \$2,400, when I took charge of the parish, will be cancelled on the 1st of December. In a month the church building will be entirely finished, and when finished, will be the neatest *village* church in the state. We have an organ of excellent tone, and the best bell in the village. The church will be handsomely enclosed, and tastefully furnished. I take this occasion to resign as missionary of this station; my resignation to take effect on the 1st of January or 1st of April, as the Board may think proper. I do not mean that I intend to resign the parish, but to give up the missionary stipend, and recommend after the period above designated, that this parish cease to be a missionary station. Having calculated on the stipend for the year ending in April, I would prefer that time. Hereafter we hope to be a contributing parish, and pay at least the interest upon the debt we owe to the Church at large.”

Mississippi.

Jackson—REV. JAMES W. HOSKINS.

“By solicitation, I shall endeavor to visit Canton, Clinton and Brandon, once a month, on some day of the week, and spread the Gospel, as well as make known the principles of the Church. I preach to the convicts of the Penitentiary once a month, and cannot but think that much good is being done there. They give strict attention, engage in the service, and seem delighted to hear the truth. A social prayer-meeting has been lately commenced, is well attended, and is awakening interest. It may be, according to the old adage, ‘a new broom sweeps clean,’ but I hope better things. I have labored hard to get a flourishing Sabbath-school, but without success. The principal cause is, that an institution called ‘The Union School’ has long been established, and carries the crowd. I have also made several attempts to get a congregation of negroes, but have failed, because they have a house of their own, where they go and make as much noise as they please. They do not believe in a religion that is not noisy. But ‘Rome was not made in a day,’ nor can we effect every thing here in as little time. At the request of the vestry, I spent about three weeks during the summer in travelling, and begging for aid to complete our house of worship, which had been standing for eight months in an unfinished state, and very little advanced from its foundation. It is now progressing, and we hope that it will be in a condition for use by the winter. My begging tour had but one effect, that is, to convince our friends that they must not depend for aid from abroad.”

Port Gibson—REV. W. PRESBURY.

"In making the required Oct. report, it becomes me in the first place, to acknowledge the goodness of God in preserving my life amidst prevailing disease, and in giving me health and strength for the performance of a constant round of duties. During the last few weeks, my parish and the vicinity have been visited with the sickness common at this season of the year, bilious fever, though it has prevailed more generally this year than usual. Every family in my parish, I believe, my own included, has suffered more or less. In some instances, four or five members of the same family have been stretched upon a sick-bed at the same time. But the disease has been generally of a mild character, and, by the blessing of God, has promptly yielded to medical treatment. Only one instance of death has occurred, that, of a Mrs. Stiles, the wife of Dr. Stiles. In this case the Church has been called to mourn the loss of one of her most amiable, exemplary and pious members, and one who, together with her husband, was an efficient instrument in the establishment of the Church in this place. Her death was sudden and unexpected; but if the life be a criterion of Christian character, she has made a happy change from time to eternity. But although dead she yet speaketh, and her example will long be remembered by her surviving acquaintance and friends. 'Blessed are the dead who die in the Lord; yea, saith the Spirit, and their works do follow them.'

"In regard to the condition of my parish generally, though I cannot speak of large additions to my communion, yet it is on the whole encouraging and prosperous. Since my arrival here last Christmas, a commendable zeal has been manifested for the improvement of the church edifice, and for promoting the comfort of the Rector and his family. Other improvements also are contemplated. These things, though they relate principally to temporals, yet must generally, perhaps always, be regarded as indicative of the value set upon the Gospel and the institutions of religion. Attention to public service is regular, devout, and therefore encouraging. When Sunday arrives, my little congregation seem to say, by their presence and deportment, 'I love the habitation of Thine house, and the place where Thine honor dwelleth.' Several families, who formerly stood aloof from us, are now regular attendants upon our services. There are others still, which we hope will, ere long, be constrained to walk with us in company to the house of God. My Sunday School, though somewhat interrupted by the recent sickness, is on the whole prosperous; and I do trust that the youth of my parish, into whose minds I am endeavoring, day by day, to instil the doctrines and precepts of the Gospel, may be a seed to serve the living God. Here, doubtless, in the morality and piety of the rising generation, is our country's palladium and the Church's hope. Let our youth be trained up according to the precepts of the Bible, and our nation will soon become 'that holy and happy people whose God is the Lord.' "

Yazoo City—REV. N. W. CAMP, D. D.

"The missionary is gratified in being able to report, that since his last statement, the blessing of health has been graciously vouchsafed to himself and family, to the parish, and also to the different points of his mission. Since his last report, he has celebrated divine service in Benton, (ten miles distant and the county seat,) on five Lord's days, and on one Lord's day in Black-Hawk, in Carroll county, Miss.; at which latter place he

preached three times to large audiences and baptized one child. He was induced to visit Black-Hawk by an earnest request of some devoted friends of the Episcopal Church in that place and vicinity, and expects to visit this new point in his mission on his return from the General Convention, and also in the winter, when he hopes to have a class ready for confirmation. The services of the Episcopal Church had never been celebrated in Black-Hawk before.

"Black-Hawk is quite a new town, settled mostly by planters and others in search of a healthful location, where they can educate their children. There are now in Black-Hawk two flourishing schools, (male and female,) and the following offer was made to the missionary, viz: If he would consent to move there, and take charge of the female academy, the citizens would organize a parish and build a commodious church. This point is regarded by those capable of judging, as one which should engage the immediate attention of the Missionary Department of the Episcopal Church. Black-Hawk and Lexington (the latter sixteen miles nearer Yazoo City) could and would do much towards supporting a missionary.

"In Benton the congregation is good, and still increasing in numbers. Benton and Canton would occupy the whole time of a missionary, with encouraging prospects of success, for the establishment of the Protestant Episcopal Church.

"The missionary has not visited Kirkwood, in Madison county, Miss., since his last report, because the Rev. Mr. Downing, (deacon,) late of South Carolina, has become their resident minister, where, according to report, he is doing much good. It is understood that a parish will be organized in Kirkwood, and a church erected during the present year.

"At Yazoo City the affairs of the parish are believed to be in a prosperous condition. The parish has recently bought a large and fine-toned bell, and is gradually accumulating funds to build a church. There will be some candidates for confirmation in the winter, when Bishop Otey expects to visit the diocese."

Intelligence.

THE JEWS.

THE undersigned feels assured that any information in relation to his labours among the descendants of Abraham, will be received with interest by the readers of the "Spirit of Missions;" and though, from the short time which has elapsed since his appointment as missionary, but little of an encouraging character can be expected, still, even that little may tend, in some measure, at least, to keep alive the interest which the Church has always felt for God's ancient people.

There is evidently a spirit of inquiry after the truth existing among all classes of Jews at the present time; and although but very few seem to arrive at a knowledge of it, as it is in Christ Jesus, still we have the whole book of the Divine promises pledged for Israel's salvation, and that a day

will come when Israel shall hail Him as their King and their God, and say, with glad hosannas, "Blessed is he that cometh in the name of the Lord."

The efforts of the missionary have been chiefly directed to visiting those who were willing to listen to the truth—striving to avoid arguing as much as possible, but laying great stress on the necessity of forgiveness of sin, through the sacrifice of Christ, and on the leading doctrines of the Gospel.

Tracts in the Hebrew and German languages have been freely circulated, and the German Prayer-Book in many cases loaned.

There is reason to believe that these efforts to impart spiritual instruction have not been altogether in vain. One instance in particular has come to the writer's knowledge, where the light of the Gospel of Jesus Christ, prevailing over the thick gloom which unbelief had cast over the soul of a rationalistic Jew, had, led him at last to acknowledge Him, whom to know is life everlasting.

The hope that he may prevail on his wife to kneel with him at the Baptismal Font, and openly declare their belief in a crucified Redeemer, keeps him back for the present from partaking of that Holy Sacrament.

There is no doubt that many more would embrace Christianity were it not for the great difficulty which proselytes experience in procuring employment;—many would follow their convictions if they knew how to maintain themselves as Christians.

A Christian who wishes to live consistently, finds, in the reproach and enmity of the world, enough to contend with; but then he has the fellowship of the saints to comfort him. But the Jew, on confessing his belief in Jesus of Nazareth, is not only despised and persecuted by his brethren after the flesh, and hated by the world, but finds it difficult to gain the confidence of those who profess a love for all the followers of Christ.

The want of employment has also been the chief cause of the inconsistent lives which many who have renounced Judaism and professed Christianity have lived; not being able, on account of prejudice, to labour with Christians, they have been forced either to depend in a great measure upon the aid of charitable Christians, or to fall back upon their old friends—thereby endangering their religious principles.

The attendance of Israelites at St. Simon's German Free Church, though small, has been, up to the present time, regular. Four of the number are communicants. Some, who occasionally attend, are communicants of other churches.

The missionary would take this opportunity of returning his sincere thanks to several friends of Israel for donations, by which he has been enabled to alleviate several urgent cases of distress.

Most respectfully submitted,

THOMAS COOK,

Missionary to the Jews.

WHAT OUR LAYMEN CAN DO.

About nine years ago the writer, then a missionary and still a presbyter in one of our Western Dioceses, became acquainted with a worthy son of the Church, who some two or three years previously had migrated from New-England to that distant region, hoping to secure there what his scanty means were insufficient to purchase in the East, a farm, on which to spend the remnant of his days. At the time referred to he had acquired, and in part paid for, a tract of two hundred acres of land, on which were some rude improvements. Being remote from any church or missionary station, he early conceived the plan of setting apart forty acres of his land as a glebe, and at one time began to make preparation to build a house thereon, under the delusive hope, as it proved, that by so doing, he would be able to secure the services of a resident missionary. In the summer of 1845 his hopes were again revived by the visit of a missionary, who proposed to officiate monthly in his neighborhood, but revived, only to be again disappointed, for the missionary soon after left the country, but not until the use of the only place of worship in the neighborhood where our services had been held, had been denied him. Under these untoward circumstances, though still living in a log-house, with only one room on a floor, and without that indispensable convenience, in the estimation of every Yankee farmer, a barn, our layman conceived the plan of building a small church. Having obtained by donation a small lot in a village, three miles from his residence, he set about the work with little promise of aid. Having begged of his neighbors some logs, he hauled them during the winter to a portable mill near the site of the proposed church, where they were made into lumber, and in the spring he contracted with a carpenter to do the work. In the fall he exchanged the products of his farm, hauled fifty miles to market, for lime and the needful pine timber. With his own hands he tended the masons, who underpinned and who plastered his little church, repaying them for their labor in part by his own work. Almost every thing, in short, except the work of the mechanics, was done with his own hands, and most of that at his own expense. On last Whitsunday his neat little church, painted without, and in every respect complete, except the seats and chancel furniture, which were temporary, was opened for divine service, and the holy communion administered. Since that time it has remained closed for the lack of some one to officiate in it.

This brief statement has been penned in the hope that some among those who have not yet forgotten the words of the Lord Jesus, how he said "it is more blessed to give than to receive," will do something to cheer the hearts and strengthen the hands of those who are thus laboring to secure the services of our Church for themselves, their neighbors, and those who shall come after them.

Those who desire fuller information in regard to the person above referred to, can obtain it through the Secretary of the Domestic Committee.

And here, perhaps, a further statement may be allowed, tending to show that it is not from reluctance to help themselves, that appeals for aid are sometimes made by Western congregations to their more favored brethren in the East. It is the conviction of the writer that Western churchmen do more for the support of religion, in proportion to their means, than do most of those to whom they sometimes look for aid. He knows a small congregation, numbering less than forty communicants, who have now supported their minister three years without missionary aid,—one gentleman contributing for this purpose one hundred dollars a year, another eighty, and several others thirty, and they not wealthy men, but living on very moderate incomes. The same congregation are also engaged in the erection of a church, towards which, some of the gentlemen referred to, have contributed from five to six hundred dollars, and all to the extent of their ability: and would some generous individual, to whom God has given the means, aid them by the donation of an additional five hundred, the building would soon be completed, and our Church permanently established in a place where it must of necessity exert a very wide influence.

NEED OF LABORERS IN THE DOMESTIC FIELD.

“There are several parishes greatly needing aid, and which I fear must be left destitute in the event that immediate steps are not taken to extend them relief. Is it possible to enlist the sympathies and to secure the services of three or four clergymen for this our infant diocese? The sects are zealous in establishing Missions throughout the land, while we are so lukewarm as scarcely to bestow care upon the few parishes already organized, but struggling for existence. Apalachicola, a self-supporting parish, is vacant; Jacksonville is left destitute by the removal of its late missionary, Rev. J. F. Young, to Texas; Marianna, a wealthy district, and where a flourishing congregation would soon exist, could a discreet and devoted missionary be obtained, will, in a little time, if its appeals are not heeded, be occupied by those who love not the Church—not to mention several other points at which smaller congregations could at once be organized and composed of families attached to the Church, but who, despairing of ever enjoying the privileges of her ministry and worship, are dropping off one by one, and leaguings with her open enemies.

“Pray, my dear brother, urge it upon some of our young men (deacons, if presbyters cannot be had) to come out and help us. It is in vain to hope that we shall ever see self-supporting parishes spring up around us, until we can find self-denying men willing to endure hardships, like good soldiers in Jesus Christ, in laying the sure foundation.”

The foregoing extract is from a letter of the President of the Standing Committee of Florida. It is but one of many letters of similar import re-

ceived from different sections of our country. Everywhere there are openings, which ought not to be neglected—in Texas, in Florida, in Alabama, in Missouri, in Tennessee, in Mississippi, in Arkansas, in Indiana, in Illinois, in Iowa, in Wisconsin, in Michigan, in Maine and in New-Hampshire. Besides stations now vacant, there are many towns and villages in all these dioceses where missionaries could be sent, if there were men and means; but where are “the self-denying men willing to endure hardships as good soldiers in Jesus Christ, in laying the sure foundation?”

These appeals address themselves to the young men now in the ministry, and to those who are preparing soon to enter the sacred office. Will they not undertake the work? Who will go if they do not? Where are we to look for self-denying men, if these are unwilling? Give us the right-minded men; let it be seen that they are willing and do labor for the honor of God and His Church, and the means for their support will not long be withheld.

The following is the *paper* to which allusion is made in the introduction to the report of the Rev. Dudley Chase, published in our last number.—Accumulation of matter on our hands, by the November and December numbers being taken up by the proceedings of the Board of Missions, prevented us from publishing it before. It is an extract from a letter addressed to one of the western bishops, informing him of the condition of some Irish emigrants. Coming, as we believe it did, from one “not of us,” it ought to excite us to give a greater diligence to the needs of these sheep straying in the wilderness. Who will volunteer in the noble work of gathering such a goodly number into the “one fold?”

“A community of Protestant Irish, attached to the Episcopal form or mode of worship, having located themselves near us last year, and being in humble circumstances, we have, with much labor and perseverance, erected for them a building, for the two-fold purpose of a place of worship on the Sabbath, and a school during the week. In process of time they will need the oversight and care of a *devoted, self-denying missionary*, for Mr. — informs me that accessions from their native land are expected. I believe they now number about 500 souls. If you could interest the Rev. — in their behalf, I believe you would confer a rich blessing on them.

“We have yet to raise from \$200 to \$300 in order to pay what remains due for erecting and finishing the building, which is situated about 18 miles from Rock Island, and it is called “Pre-emption Prairie.””

A GOOD EXAMPLE.—* * * “When I am in want of funds myself, I do like the farmer who wants a crop of wheat—I sow the seed. Fifteen years of close observation have convinced me of the truth, that ‘he that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again.’”

“I have never known an instance within my own experience in which this promise has failed. Being in want of funds at present, I thus take a small share of stock in that bank which always makes such punctual and large dividends.”

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th January to the 15th February, 1848:

VERMONT.

Arlington—St. James's.....	\$5 00	
Bethel—Christ Ch.....	2 00	
East Berkshire—Dr. Willoughby.....	1 00	
Highgate—St. John's.....	3 00	\$11 00

RHODE ISLAND.

Newport—Zion Ch.....	5 00	
Providence—St. John's, Christmas off'gs S. S.....	9 53	
Do. Col'd do.....	5 31	
Warren—St. Mark's, ½.....	17 50	37 34

CONNECTICUT.

Bridgeport—St. John's, two ladies to add to the Advent collection.....	2 00	
Fairfield—Trinity.....	13 00	
Fairhaven—St. James's.....	10 00	
Meriden—St. Andrew's.....	8 00	
Do. from a member for Bp. Kemper's Mission.....	5 00	
Milford—St. George's.....	6 00	
North Haven—St. John's.....	4 00	
A Friend to Missions.....	3 00	51 00

NEW-YORK.*

Albany—Grace Ch.....	5 00	
Brooklyn—Trinity, a lady, ½.....	3 00	
A Friend to Missions, Mo. Cont. ½.....	1 00	
Cooperstown—Christ Ch.....	7 00	
Fairfield—Trinity.....	3 62	
New-York—Ch. of the Ascension, additional, ½.....	100 00	
St. Bartholomew's, part of a col. St. John's, a member, for the Jews.....	5 00	
St. Mark's, a lady of.....	10 00	
St. Paul's, a lady.....	10 00	
St. Peter's.....	24 37	
Do. Sun. Sch.....	2 54	
Northcastle—St. Stephen's.....	5 00	
Tarrytown—Christ Ch.....	20 82	202 35

WESTERN NEW-YORK.

Rochester—St. Luke's, Christmas off. S. S.....	87 50	
Do. for Van Buren, Ark.....	7 50	
Westford—St. Timothy.....	2 00	97 00

NEW JERSEY.

Belleville—Christ Church, ½.....	20 00	
Elizabethtown—St. John's.....	8 39	
Freehold—St. Peter's.....	3 33	
Jersey City—St. Matthew's, 3 members.....	3 00	
Newark—Trinity Ch., Christmas off. S. S.....	9 49	
Salem—St. John's, Ladies' Sewing Society.....	5 00	
Do. Sun. Sch.....	4 00	53 12

PENNSYLVANIA.

Chester Co.—An Episcopalian.....	200 00	
Paradise—All Saint's, two friends.....	1 25	
Philadelphia—All Saint's, Advent & Christmas off'gs.....	6 81	
Calvary Ch.....	12 00	
Christ Ch.....	85 00	
Williamsport—Christ Ch.....	1 00	306 06

MARYLAND.

Baltimore—Mt. Calvary Ch.....	25 28	
Sun. Sch.....	4 50	
Calvert Co.—All Saint's, ½.....	5 00	
Montgomery Co.—St. John's.....	10 00	
Prince George's.....	7 09	
Stepney Parish—St. Mary's.....	4 50	
Grace Ch.....	1 50	
Talbot Co.—St. Peter's.....	4 00	
Upper Marlborough—Trinity.....	15 70	117 48

VIRGINIA.

Alexandria, D. C.—Christ Ch.....	20 00	
St. Paul's.....	5 00	

Brunswick Co., Lawrenceville—St. Andrews, ½.....	\$10 00	
Fort Mifflin—Centurion Ch.....	13 09	
Do. for the Northwest.....	5 00	
Fredricksburgh—St. George's.....	3 50	
Mrs. C. Thornton.....	5 00	
Gloucester Co.—Abingdon & Ware.....	20 00	
Mrs. Tabb, for Mo.....	10 00	

King George Co.—St. Paul's, several members.....	2 50	\$94 00
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NORTH CAROLINA.

Elizabeth City—Christ Ch.....	4 00	
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SOUTH CAROLINA.

Berkeley—St. John's.....	20 00	
Charleston—St. Stephen's.....	8 07	
Do. Mo. Miss. Soc. Dec. and Jan. St. Philip's, for Bp. Kemper's Mission.....	9 68	
Do. for Bp. Freeman's.....	48 00	
Christ Ch. Parish.....	11 50	
Clarendon—St. Mark's, Mrs. D. A. Richardson.....	5 00	
Edgefield—Trinity.....	10 00	
Pendleton—St. Paul's, Ladies' Miss. Ass.....	23 00	
St. Stephen's and Upper St. John's.....	50 00	233 25

GEORGIA.

Macon—Christ Ch. ½.....	50 00	
Savannah—St. John's.....	7 50	57 50

FLORIDA.

Tallahassee—St. John's, ½.....	24 00	
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MISSISSIPPI.

Claiborne Co.—Ch. of the Epiphany.....	5 00	
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LOUISIANA.

St. Francisville—Grace, ½.....	20 00	
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OHIO.

Dresden—Zion Ch.....	2 50	
Hudson—Christ Ch.....	1 42	
Massillon—St. Timothy.....	25 00	
Madison—St. Matthew's.....	2 50	
Pequa—St. James's.....	22 00	
From the Rev. C. W. Fitch.....	20 00	
Plymouth—St. Matthew's.....	9 29	
Zanesville—St. James's.....	30 00	111 71

INDIANA.

Lawrenceburgh—Trinity.....	13 50	
Logansport—Trinity.....	13 00	26 50

ILLINOIS.

Beardstown—St. Stephen's.....	14 00	
Chicago—St. James's.....	22 53	
Rushville—Christ Ch.....	9 00	45 53

MICHIGAN.

Ann Arbor—St. Andrew's.....	14 75	
Clinton—St. Patrick's.....	3 00	
Detroit—Christ Ch.....	50 00	
Do. Mo. Coll. Oct. Nov., Dec. Do. S. S. Teachers and Scholars, penny collections for 1847.....	20 72	
Hamburgh—St. Stephen's.....	33 65	
Homer—Christ Ch.....	2 60	
Tecumseh—St. Peter's.....	4 50	
Trenton—St. Thomas's.....	6 00	
Marshall.....	34 00	
Monroe—Trinity.....	3 00	
A Churchman.....	7 50	
	1 75	181 47

ARKANSAS.

Fort Gibson—Communion Alms.....	10 00	
Fort Smith—All Saints.....	36 50	
Van Buren—Trinity.....	10 57	57 07

MISCELLANEOUS.

A Member of the Church.....	50 00	
E. R. U.....	50 00	
Offering of a Clerk.....	10 00	
Family Mite-box, part.....	1 00	
Miss E. R. Wiswall.....	1 00	112 00

Total.....\$1,850 38

Total since 15th June, 1847,....\$19,695 41

* In the acknowledgment from this Diocese, in the Spirit of Missions for Feb., Bedford, St. Matthew's, should read \$3 24.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Africa.

FROM THE REV. MR. PAYNE.

Cavalla, West Africa, 26th October, 1847.

CONCENTRATION OF EFFORT.

REV. AND DEAR SIR:—

* * * Providence absolutely shut us up to the course you prescribe, just at the time your instructions were received. The Rev. Mr. Henning, after repeated attacks of fever, had been so entirely prostrated, as to be compelled to leave his station by direction of Dr. Perkins, and to come to this station, in order to embark for the United States by the first opportunity.

The station at Taboo was thus left without a missionary, and before your letters were received, the scholars had been transferred to this station.—The number of scholars here has been thus increased to sixty-five. Mr. Gibson is assisted by native monitors in his large charge; but we are sadly in need of some missionary to give his attention to this department exclusively. May the Lord send help speedily, for with the pastoral care of the Mission upon me, besides the duties of my own station, (enough of themselves for four,) the sight of so much left undone, and of so much imperfectly done, together with the labor of what actually is done, will, I fear, be more than one can long bear. * * *

The Mission are unanimously of the opinion, that Cavalla, Cape Palmas, and Fishtown or *Rocktown*, are the points on which the energies of the Mission should be concentrated. It is a consideration which has long oppressed us all, that besides the opening for usefulness in the colony, (where within eight months the number of our communicants has doubled,) the native population of Cape Palmas, the largest in the Grebo tribe, has been left for six years without any effort deserving the name having been made for their conversion.

There is another all-sufficient reason for occupying Cape Palmas efficiently. The Grebo tribe is divided into two parties, of one of which Cape Palmas is the head. Since the war two years ago, this party, embracing Grava and the *River* Cavalla towns, have felt so unfriendly towards the other, composed of Cavalla, Rocktown and Fishtown, that they have not allowed their children to reside in or near either of these latter towns.—There is little prospect that this state of feeling will soon terminate. It is obvious, therefore, that in order to operate upon this half of the tribe, one of its towns should be occupied, and Cape Palmas is the eligible one.

In speaking above of Fishtown, as the third point to which it is desirable to direct our energies, it is intimated that Rocktown was equally important. It is the opinion of the Mission that it is more so. Rocktown is to one section of Grebo what Cape Palmas is to the other, the parent and source of influence, while it has a larger population than either Fishtown or Cavalla. It is moreover a more beautiful, and, as we believe, a more healthy situation for a Mission station. In our judgment, therefore, this should be eventu-

ally one of the three prominent stations of the Mission. The change, however, from Fishtown to this place might be gradually made; or, if this should be deemed preferable, the force designed for Fishtown might be divided between that place and Rocktown, the proximity of the two places (being only a few miles apart) securing to them, with such an arrangement, all the advantages of concentration upon one.

EDUCATION OF TEACHERS AND MINISTERS.

It is cause of devout gratitude to the Mission, that the attention of your Committee and of the Church appears to be drawn to this subject, just at this time. We believe this to be the right time for action. The observation and experience of the pioneer are absolutely necessary to efficient action in new and untried fields; and the past ten years have not been lost, if they have only afforded the Mission and its supporters opportunity to observe, to experiment and to judge, as to the best means to be adopted to secure the object we have in view. As workers together with you, we shall be excused for giving the result of our experience and observation.

We fully agree with your Committee, that one or more of our number should, as soon as practicable, give our attention to the education of the most promising native scholars in our schools, with a view of training them for teachers and ministers. While, however, we think there are materials in our schools for preparing several teachers of moderate abilities within the coming few years, we are of opinion that there are only two, or at most three, of whose fitness for the ministry, even in Africa, there is any reasonable hope. It is not a want of the capacity to acquire knowledge, that hinders the raising up of a ministry from amongst heathen converts here and elsewhere, but the remains of superstition, the moral weakness of infancy, the fickleness of childhood, the vanity of youth—all the defects ordinarily observable before the attainment of manhood in civilized life—these and more, characterize the heathen as communities, in their progress from the depths of degradation in which the Gospel finds them, to the maturity of Christian character which is necessary to make them teachers, guides and examples to others. Hence we find, in the history of modern Missions and of the Church, that the process of rendering Christianity self-sustaining in any heathen country, has been the work, not of a few years, but of generations.

While, however, the prospect of a native ministry appears to be remote, we beg leave respectfully to suggest, that the attainment of our great desideratum, a ministry inured to the climate, is not so; and in our opinion, it is to the colony at Cape Palmas that we are to look for the chief means of attaining our end.

As the humble and obedient servants of Him who is the Head over all things to his Church, it is unquestionably our duty to watch, and to follow the leadings of His providence. While, therefore, we feel that it would be dishonoring Him to suppose that he depends upon colonies here or elsewhere for the advancement of His cause, it cannot be supposed, that it has been without some reference to this object that he has allowed thousands of Africa's children to be carried away from the darkness of Heathenism to the midst of Christian light, and after being illuminated by it caused them to be brought back to their own land. It is true, the character of the colonists is not equal to that of those from whom they have received the blessings which they enjoy; for how should it be? but at the most moderate estimate it is a generation in advance of that of the Heathen; and if this be so, then we should include *a priori*, that such instruments as we need,

could be raised up just so much earlier from amongst the former than the latter. Now it so happens, that actual experiment has justified such anticipations. When our primary school was opened at Mt. Vaughan, according to the original design of the Mission—approved by the Foreign Committee—a small number of colonist youths were taken in connection with many natives, to be qualified for teachers. In consequence of difficulties with the colony, as it is understood, (I was in the United States at the time,) all the colonist boys, with one exception, were dismissed. This one is Mr. Joseph Gibson, who, during the past six years, has sustained the school at this station, now acts in the capacity of lay reader at Mt. Vaughan on Sundays, is prosecuting the study of the Latin language under me, and is altogether a promising young man. Of the many native scholars connected with Mt. Vaughan school, amounting in all to near one hundred, not one male is now teacher in the Mission. It is true that the frequent changes, and final unfortunate suspension of the school at Mt. Vaughan, by the removal of the missionary to Fishtown, operated greatly to the disadvantage of the native scholars there; but after making full allowance for this, the conclusion to which we have arrived, it must be allowed, is fully justified by the actual results in the case.

In view of these facts, we would earnestly urge, for the consideration and action of the Foreign Committee, the expediency of embracing in the operations of Mt. Vaughan, when that station shall be again occupied, a high school, exclusively for the education of a small number of promising colonist boys, to be selected by the Mission for this purpose. The annual support of such scholars will amount to \$100 each; but if our views are just, such additional expenditure will be gain in the end. Using that discretion which we have been allowed hitherto, and because it has been found difficult to get and retain the number of native scholars supported at home, the Mission has, within the past year, received three boys of the character above designated, two of them being at Fishtown, and one at the station. These will form a nucleus for the school recommended, in case it shall meet your approbation.

We have been pleased to see the attention of our Church called to the subject of educating laborers in this Mission, by a communication from the President of the Maryland Colonization Society, addressed to Bishop Brownell, and also by a resolution of a Committee of our Board of Missions, at their last annual meeting. Mr. Latrobe appears to recommend the education of colored persons in the United States, with a view to their being sent out. The resolution of the Board of Missions advises the selection of native youths at the different stations to be sent home for education. We respectfully submit that Mr. Latrobe's scheme is not likely to accomplish our object. Those who are familiar with the early missionary efforts of our Church for Africa, will remember that such an experiment was made on a small scale, but without any good results. The only one of those educated for the Mission who was at all qualified, refusing to come out, and the others accomplishing nothing.

Owing to the peculiar notion current among the more educated colored people in the United States, it is our strong conviction, that the same influences which prevented Mr. J. from coming out as a missionary to Africa from the United States, would lead to similar results in other cases. They would be both indisposed and disqualified by these influences for their destined work. In regard to the other project of sending natives home for education, it will be found, we apprehend, that in most cases the amazing contrast between heathen and civilized life, will have the effect so to unsettle and change the mind, as to disqualify it for action where it is de-

signed to operate. Indeed, this too has been proved, as we think, satisfactorily, by the history of the missionary school at Cornwall, in Connecticut. That school, it will be recollected, was instituted by the American Board, expressly for the purpose of educating natives for the various Missions of the Board; but after trial of a long series of years, the difficulties connected with its operations were so many, and the fruits so small, that it was abandoned.

The plan most likely to succeed, as it appears to us, is the following:— From the proposed High School for colonist boys, at Mt. Vaughan, let such as shall have arrived at a suitable age, and have been proved to possess proper qualifications for making ministers or superior teachers, be selected from time to time by the Mission, and sent to the United States for the purpose of completing their studies, in a place to be provided for them. Such persons, having been born or passed their early years in Africa, will have become attached to it as their home, as well as qualified by their knowledge of it for usefulness on their return, while their superior associations and advantages in the United States, would greatly strengthen their characters, and increase their capacity for usefulness. The same case might be pursued occasionally, though, (for reasons before given,) as we think, very rarely in the case of natives, but in a much more advanced stage of our operations.

THE PRESENT BENEFICIARY SYSTEM.

This is a subject on which there was nothing particularly said in your last; but we feel that we ought to declare to you the conviction of the Mission, that it works badly, and ought to be greatly modified or abandoned. All will agree, that it is an important matter to interest children connected with Christian congregations in the spread of the Gospel amongst the heathen; and the idea of doing this, by having their beneficiaries named from persons in whom they might feel particularly interested, was quite natural. Had, however, the difficulties which experience proves to be inseparably connected with this plan, been foreseen, its propriety might well have been questioned.

In order to keep alive the interest of children in the subjects of their benefactions, they must both receive constant intelligence from them, and intelligence suited to interest them. But think of two or three Missionaries, (having, as you think, work enough for twenty,) making regular reports to the patrons of some 100 or 150 children! and supposing they could do this impossible thing, would the information communicated be such as to keep alive the kind of interest felt? They could not report that all or most of their scholars are very promising; likely soon to become missionaries, &c. &c., to their people. On the contrary, if they must give a full account of things as they are, they must state that the majority are not promising; that those who are so, often cause them grief by their improper conduct; and still further, that many who for a time excited sanguine hopes, have actually withdrawn from under their influence and gone back to Heathenism. Now what must be the inevitable tendency of this state of things? Precisely what actual experience has developed, perplexity to your missionaries—distrust, discontent, and finally the withdrawal of their contributions by the friends of the Mission. Let me mention a few cases out of many in illustration.

When I was in the United States, a gentleman in the city of — called on me to say, that he had induced his (Sunday school) class to undertake the support of a child, to bear a particular name, and desired me immediately on my return to Africa, to select a suitable child, and to write to him, informing him when I had done so. I complied with his request.—

He soon replied, stating that his class was much interested, &c. &c. By the time this letter arrived, the child at first selected had been taken from school and another substituted. Of this I soon informed my correspondent. He wrote in reply that he was sorry to say that the interest in his class had declined, but that he would still endeavor to support the new boy. I answered this letter, but have not since heard from him, nor is it likely that I shall again.

Another case: A lady in the same city informed me some time since, that she had induced her class to assume the support of a child, and designating his name. I immediately appropriated the name, and replied to her letter by the first opportunity. By the next arrival at Cape Palmas, I received two letters from this individual, to the effect, that had not she heard from me just when she did, the amount pledged for the support of the African boy would have been appropriated to another object!

Another case: — Church, — as you know, for some time supported a large number of our scholars. Several of the names, from that Church, were appropriated to children in the school at this station. When in the United States, I visited the Sunday School of this church, and also preached to the congregation connected with it. I saw the superintendent and a number of the teachers of the Sunday School; communicated to them all the information I could; and since my return, have written to the superintendent of the Sunday School more than once. But notwithstanding all this, there was so much dissatisfaction, that the contributions have been withdrawn entirely from the Mission.

I might mention other examples of a similar kind. We have received letters making inquiries about boys once in the Mission, but now gone back to Heathenism; others asking for very particular information about some, who though yet with us, are anything but promising; and not a few informing us, that if something very satisfactory could not be heard speedily, contributions must be forthwith withdrawn, and more than implying that we were blameworthy for not doing impossibilities.

In view of such facts, we are unanimously of the opinion that a system, which depends so much upon sight for its success, should be discouraged. We would still have Sabbath Schools and children encouraged to give, but we would have them do so for the support of the Mission in general; or if this were deemed preferable, of a certain number of children, without naming them; and at least taught this much faith, that the Foreign Committee, appointed by the Church to receive their contributions, and the Missionaries whom they send out, will do their best to cause their contributions to accomplish the holy object for which they were given.

CHURCH IN THE COLONY.

You will be pleased to learn that the health of the family at this station is, at this time, pretty good, and that we feel greatly encouraged in our missionary labors. As you will perceive by my journal, the congregations continue full and attentive; on last Sabbath, (Oct. 31,) more than 300 were present.

In the colony, too, God's blessing appears to attend my poor labors.— With the exception of two weeks, during which I was compelled by indisposition to remain at home, I have preached on every Tuesday evening there since 1st of March. As the fruit of this, instead of eight communicants, whom I found in regular standing on assuming the pastoral care of our Church in the colony, we have now eighteen. There is one candidate for admission to our Church, and some others are in a hopeful state of mind.

We have, on the Sabbath, three schools for the instruction of adults and children. One taught by Mrs. Thompson, one by Mr. Gibson, and a third by Mr. Dennis, (lately a licentiate among the Methodists.) who has joined our Church. In these schools, taught in different parts of the colony, there is an aggregate attendance of nearly one hundred pupils.

In our colonist church building, too, there is progress. With funds obtained at Cape Palmas, the stone for the church has been quarried, some 10,000 bricks purchased, and the shells for burning lime collected.—We are indebted to several friendly officers of the Navy and captains of merchantmen, whose kindness we would be glad to have you acknowledge. Capt. Lovett, of Providence, contributed \$20; Commodore Reed and some friends “of the United States,” about \$40; and lastly, our constant friend, Capt. Lawlin, of the Madonna, a few days ago, \$100. As stated in a former letter, I have hoped to obtain, chiefly from Maryland, the funds necessary to erect the first regular church building in the Maryland colony. But as I may not succeed in getting all we need, I would thank you to state in the Spirit of Missions, that funds will be thankfully received from any source, through your Treasurer, for this object.

In conclusion, allow us to return thanks for your kindness in attending to all our wants so far as in your power, and to express our earnest desire and anxious concern, ever to be harmonious co-workers with your highly esteemed Committee, in spreading the glorious Gospel of our blessed God and Saviour Jesus Christ. We will not conceal, that for a moment our hearts grew faint, and our hands hung down, when, with the immediate prospect of losing another of our already reduced number, our beloved brother, Rev. Mr. Hening—on the arrival of the Madonna, instead of welcoming four additional missionaries, as you had led us to hope we might, not *one* came to our relief, and no tidings that any were ready to do so. But “the eternal God is our refuge, and underneath us are the everlasting arms.” “Though perplexed, we are not in despair,” and still trust that in answer to our earnest prayer and God’s blessing on “the serious effort” you are making for our relief, more laborers will be speedily sent forth by the Lord of the harvest into His vineyard:” or should this our hope be disappointed, and we be counted worthy (blessed end!) to sink down alone into our graves, God will raise up of the very stones instruments to carry on the work which his own hands have begun, His own word and power pledged to accomplish. With sentiments of true regard to your Committee, believe me, Rev. and dear sir,

Yours, very truly,

J. PAYNE.

Journal of George A. Perkins, M. D., Western Africa—(Continued.)

Christmas Day, Dec. 25th.—I sent a special request to the head men of the town to attend service to-day, and was disappointed by not seeing them—only two were present. They came, however, in a body, soon after dinner, dressed in their best attire, with loose calico gowns and beaver hats. They said they had waited to hear the bell ring. It did ring; but the strong sea-breeze prevented the sound from being heard in the town. After sitting and talking for about half an hour, they got up one by one and shook my hand, wishing me “grismuze,” and left in a very orderly manner.

January 3d.—A man died in the native town adjoining the Mission grounds about sunset last evening. He was one of the saidebo, or soldiers, and a man of some influence. The whole town was in mourning for him. Guns were discharged during the whole night, in rapid succession, and often six or eight at a time, to produce a louder noise. The crying and firing together, prevented our enjoying sleep, and we were glad to see daylight. It was continued till 12 o'clock, M., when the body was taken to the island. To speak within bounds, I should say that 100 pounds of powder were burnt upon the occasion. Nearly all the gunpowder brought to this part of the country is used upon funeral occasions. There is scarcely a house in which there is not 50 pounds—in many houses 200 or 300 lbs. of this article. It forms one of the principal articles of trade with the interior, being sold for cattle, rice, &c. It is kept in the kegs in which it is imported; these are wrapped in mats made of leaves, and bound around with a kind of rattan. After this, it is hung on the top of their houses—usually just over the fire, and not at a greater distance than eight or ten feet. This is to keep it dry.

January 8th.—Went to Cape Palmas in the boat to-day on business, and took our little son, whose health had for some time past been bad, thinking a little change might benefit him. While returning, this afternoon, when we were about three miles of our way back, we were suddenly overtaken by the most violent tornado we have had this season. We had no time to turn back, after we first discovered our danger; and after it began, this would have been impossible, if we had attempted it, as it came from the quarter we had left. The wind blew a perfect hurricane, and the rain poured down in torrents, as I have never seen it in all my life in Africa. The thunder and lightning were most terrific, and the storm was the most dreadful that I have known.

For three hours we were exposed to the utmost fury of the elements, which seemed ready to devour us. I trembled for our safety as I thought of our situation, which was dangerous in the extreme.

My anxiety for my little son, who could ill stand such exposure, was, as one might suppose, very great. I had taken the precaution to throw into the boat two heavy cloaks, and having wrapped him in these, I sheltered him as well as I could on the lee-side of a barrel that stood on end in the stern of the boat. I spread my umbrella, and had a thick woollen blanket thrown over it; but even this did not keep out the rain. In this state we sat for three hours. Night came on—but still the storm did not abate.—The thunder still rolled over our heads, and our only light was from the lightning's glare—while all eyes were strained to catch a glimpse of some point to enable us to steer our frail boat.

In the midst of all this danger, my little boy looked up and said—"Father, do you think mother would be frightened if she knew where we were?" I answered yes, I thought she would. "But we are not afraid, are we?"—God is taking good care of us, isn't he, father?" And so we found it.—God was better than all our fears;—we were taken good care of, and carried in safety through the dangerous breakers of the Fishtown reef.—We arrived at our house about 9 o'clock, after being five hours on the ocean. We trust we felt true gratitude for so signal a preservation from danger. Though thoroughly drenched to the skin, we experienced no harm from it.

January 21st.—Started this morning in the boat for Cape Palmas, on my way to a town in the bush, about ten miles from Cape Palmas, to recover one of our school girls, who had run away some weeks before. We arrived at Mount Vaughan about half-past 11 o'clock, and after dinner

took a hammock and proceeded on our journey. Our road lay through the old rice farms of the Cape Palmas people, now cultivated with cassadas. This root forms an excellent article of food, and it is upon this that they principally subsist most of the year, using their rice as money, to buy themselves cloth, iron, tobacco, &c. &c. It is more easily cultivated than any other crop I know of. The land is cleared of the straw of a previous rice crop, and the sticks of the cassada are then only thrown upon the ground, they take root, and in four months they have a fine crop of wholesome vegetables. They are dug as wanted, and will keep in good order in the earth, where they grow, for months.

Passing these farms, we came to a thick forest, in which the woodman had never yet struck his axe. Here are seen trees of most gigantic size; one kind, in particular, seemed to outstrip all its neighbors. I stopped the hammock while the men cut a vine, and measured around one, which stood near the path. We found it to be thirty-seven feet six inches in circumference, and eight feet from the ground. There were many of this size, and some larger.

This forest extended for six miles of our road; in some places it was so wet under foot, and from the soil being of a clayey nature, the men found it very difficult to keep their feet; in other places the rain had washed the soil out from the roots of the trees, and left us only an uncomfortable footing upon them. This road is the principal one to the interior from Cape Palmas, and is considered a good path: yet it is only six or eight inches wide, and so crooked as to be difficult and dangerous for a person in a hammock, being calculated for a single person walking. The trees and vines rise like a wall upon the sides of the path. One singular feature of African forest scenery, is the immense vines which rise to the top of the tallest trees; the *bodies* or trunks of these vines are nearly as large as a man's body. These vines run among the branches and foliage of the forest, and form in places so dense a shade, as almost to exclude the light at noon-day.

After four and a half hours' travelling in this "high bush," as the Kroomen call it, we began to see again signs of human habitations. The country was cleared and cultivated with cassada. In about half an hour we came to a fine stream of water, over which was a bridge, made by felling a large tree that grew upon the bank.

Just as the sun was setting, we came to the town of Wat-yo-kay, the place for which we started. The town stands upon a hill, at the foot of which runs a little rivulet of remarkably clear water, running over a bed of white pebbles. It was enclosed by a palisade, about eight feet high, and contained about 100 houses, built in the usual manner of the houses upon the beach, except that the conical roof was more pointed. As I was a perfect stranger, I sat down outside of the gate of the town, till some one should come to lead us to the house of the head man, whose duty it is to entertain strangers. Before this gate, and only a few yards from where I sat, was the gree-gree house, rather different from those before the Grebo towns. A lump of clay, of the size of a man's head, was stuck on a stick; on this some native artist had expended a large portion of his skill in an attempt to model a likeness to a face: pieces of broken crockery were inserted to represent eyes, nose and mouth; the whole was well coated with lamp-black and oil, and surmounted by an old palm leaf hat. The stick was put in the ground about eight or ten inches below the clay; it was covered by a small thatched house. This was the tutelary idol of the town; before it was placed a flat, round stone, on which to deposit the offerings of rice, oil, &c.

MISSIONS OF THE CHURCH OF ENGLAND.

China Mission.

THE recent incidents of the China Mission have been few, but, at the same time, indicative of a quiet and gradual progress beyond the state of a merely tentative work. All the accounts which have been received from this interesting country, tend to confirm the wisdom of the plan by which Shanghai and Ningpo were selected as the primary scenes of the Society's missionary labours.

Disturbances at Canton—Safety of the Society's Mission.

In our previous accounts of the China Mission, ample information has been afforded respecting the character of the population, the disposition of the native rulers, and the general prospects of the missionary cause in each of the newly-opened cities of China. The recently published narrative of the Rev. George Smith's Exploratory Visit to each of the Consular cities of China, has laid much valuable and interesting matter before the Christian public, which will render it superfluous for us to dwell any longer at present on the more general features of the Mission.

Before, however, we proceed to give a brief sketch of the Rev. T. M'Clatchie's labours at Shanghai, we are led to notice the recent disturbances at Canton. We allude to this subject, because the accounts which have appeared in the public prints relative to the arrival of a British expedition before Canton, and the threatened bombardment of that city by our troops, in the month of April last, have been viewed with serious alarm by many Christian persons, as likely to throw an impediment in the way of missionary proceedings in general in that country. It is necessary to bear in mind that those warlike preparations on the part of the British were produced by local outrages at Canton, originating in the turbulent hostility of the populace toward foreigners. Those disturbances are not, however, likely to endanger permanently the general pacific relations of Britain with China, nor to cause any interruption to the missionary work in the Society's stations at Shanghai and Ningpo, which places are nearly a thousand miles distant from Canton, and contain a race of people happily free from the hatred of foreigners, which unfortunately distinguishes the mob at Canton.

It is to be hoped that the recent events will, in the end, tend to prevent bloodshed on a large scale, by the timely display of British power, and to avert—what every friend of Missions must seriously lament and deprecate—a general recurrence of hostilities between the governments of the two nations.

Labours of the Rev. T. M'Clatchie—Services, Translations, &c.

Mr. and Mrs. M'Clatchie have continued to pursue their missionary labours at Shanghai with commendable diligence, and with more encouragement than could have been expected at so early a stage of the Mission. Mr. M'Clatchie has greatly improved his acquaintance with the language, and is now able to preach with a tolerable measure of fluency in the local dialect

of Shanghai. The room in which he holds his missionary services continues to be crowded by attentive and intelligent listeners to the Divine message of the Gospel. He has had the privilege of translating portions of our admirable Liturgy into the vulgar idiom of the place, and every Lord's day he conducts public worship among the Chinese after the formularies of the Church of England. He is frequently visited by respectable natives for conversation and discussion on religious subjects; and he has composed a tract in Chinese, entitled, "Conversations between a disciple of Confucius and a disciple of Jesus," in which the common objections and difficulties of the Chinese inquirers are refuted and solved. On these subjects the following passages will be read with interest. Mr. McClatchie writes, Jan. 2, 1847—

Every thing here connected with missionary labour wears at present a most favorable aspect. Never before have so many been brought under the sound of the Gospel in this city, and never before has the religion of "the foreigners" been so much called into notice. The London Society's Missionaries have built a chapel IN THE CITY capable of holding a very large congregation. Bishop Boone has also procured a place capable of holding about 300, in which he commenced preaching a few Sundays ago. There is Service at the chapel of the London Missionary Society thrice during the week; and on Lord's-day evenings large congregations are addressed in the hall of the new Hospital. I am happy to inform you that God has graciously enabled me to throw my mite into this treasury, and to preach every Lord's-day to as large a congregation as the room I have at present for this purpose can accommodate. I am looking out for a larger and more public place, as I find now that I can address a congregation with somewhat more ease than I did on first commencing. I am afraid, however, that I shall find it difficult to procure what I want. If we had more missionaries here, I think the very best plan would be to build a church at once; but as the case stands, I could not recommend this step.

And again, May 29—

My little lodge is now crowded to excess every Lord's-day: the people crowd in, until actually there is not even standing room. Romanists frequently come to hear me preach. A very respectable woman came the Sunday before last, and after Service I invited her and some others up stairs to see Mrs. McClatchie, when we had some interesting conversation together. On last Sunday she came again, and brought a friend with her to attend my Service. They both seemed interested. I have had a new teacher for a short time, who seems very much interested in the doctrines of Jesus. He asked me to baptize him: but I could not conscientiously do so yet. I told him the necessity of faith and repentance in order to a right reception of that Sacrament, and gave him some books on the subject. He is always anxious to speak about the interest of the soul: but, alas! I know the Chinese too well now to be very sanguine of the result. It is wonderful how deeply the feelings of love and adoration of Confucius are implanted in their hearts. The doctrine of intrinsic righteousness, which he taught, is a sad obstacle to the reception of the Gospel. I have had many conversations on the subject with my teacher, who now confesses that he thinks it untenable; but still there is an evident reluctance exhibited to confess that Confucius taught any erroneous doctrine.

And of his translational labours he states, in the same letter—

I have now finished the Morning Service and the Collects in the Shanghai dialect. My teacher is very much pleased with the Morning Service, which I completed yesterday, and says that there is not a single expression in it which the Chinese cannot understand. The Rev. C. Gutzlaff's translation of our Liturgy is excellent: nothing can possibly be better. I have taken it as the ground-work of my Shanghai version. Many phrases, such as "*a broken spirit*," "*the rock of our salvation*," &c., gave me a great deal of trouble; but I have got

these ideas in local idiom at last. I am about to send a copy to the other Episcopal Missionaries here, in order that they may criticise it. The change from the local dialect into the literary style can be easily effected at any time, and then it may be read and understood by the whole empire. Mr. Gutzlaff's, however, is quite sufficient for that purpose: my teacher praises it very much. I was not myself aware of its existence until a few months ago; it only exists in MS. as yet.

Roman Catholicism—Pleasing Case of an Old Woman.

The following reference by Mr. M'Clatchie to the efforts of the Popish priests to counteract the influence of Protestant Missionaries at Shanghai, will be perused with painful interest by those who view with just alarm the extraordinary endeavors which are now put forth by that Anti-Christian power, in every part of the world, to extend the empire of the *Man of Sin*, and to regain their former dominion over the nations. In a letter dated June 25, 1846, the following passage occurs—

A letter written by the Count de Besi, Apostolic Vicar of Shantung, to the directors of the work in Italy, has just been published: it is dated Nanking, May 13th, 1843. Speaking of his converts he says—"The return of peace, joined to the zeal of the newly-arrived Missionaries, and, more than all, the blessing of the Lord who blessed their efforts, has so greatly increased the number of Neophytes, that they number 72,000 or 73,000, without including the province of Honán, which is also a part of my vicariate." These converts, the Bishop says, reside in Keáng-nan, by which, according to the description given, he means the provinces now called Keangsoo and Gnán-hwui, both of which were formerly included under that name. The provinces of Honán and Keáng-nan, according to the *An. de la Prop. de la Foi*, for June, 1839, contained, at that time, 40,000 converts; so that, at the least, there has been an increase, from 1839 to 1843, of 42,000—that is, allowing only 10,000 converts to Honán, and 30,000 to Keáng-nan, in 1839, and taking the present calculation to be only 72,000. The number of missionaries consists of "four Europeans . . . and ten native Priests," the latter "for the most part old and infirm." "The zeal of the newly-arrived missionaries"—i. e. those of the four mentioned already, who arrived "during the previous year," 1842—the Bishop tells us contributed greatly to this increase. He, however, does not inform us how these missionaries acquired the language so as to be able to labour so effectually as soon as they arrived in China. Indeed, speaking not merely of the four foreigners, but including also the ten native Priests, he says—"These are not sufficient for the ministry of the sick. M. Lavaissiere has, in his district alone, 9400 Christians, and he is able only to visit them once in three years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a missionary for a great part of the time, and that the converts are so separated that it is necessary to make many journeys in going from one to the other." If the increase of converts already mentioned be wonderful, assuredly any one, who knows what the human heart is, will think it even still more wonderful that these should be kept sound in the faith by being visited once in three years. Beside, if it be true that the whole body of missionaries "are not sufficient for the ministry of the sick," how can those who are in health, and who doubtless form the greater number, be properly instructed? all these difficulties, however, are solved by the unblushing statement of the Bishop with regard to the method by which converts are made. He says—"We have adopted this, among other resolutions: to erect schools in all the villages, and to choose in each locality a certain number of pious widows, who, having some knowledge of medicine, may be able, under pretext of administering remedies to sick infants of pagans, to confer baptism." Such is the account given by the Bishop of Nanking of the conversions which have taken place within his diocese, and of the manner in which some of his converts are manufactured. Better that the Protestant missionaries should never be able to point to a single convert, than that they should convert the whole Empire of China by such underhand practices.

Six months later, Dec. 22, Mr. M'Clatchie writes—

The Jesuits here are beginning to take alarm at the proceedings of the missionaries, and have adopted the old plan of denouncing every thing that savours of God's Word. Not far from this city a placard has been posted up, warning the Chinese against receiving our Tracts, and assuring them that our books are all of the most abominable character—not fit to be read by the people: who are called upon, if they even see any friend reading them to take them away immediately, and persuade such persons not to have any thing to do with such books. I cannot but hope, however, that some of their followers have been taught of God and hold the Truth, though in much darkness. A few Sundays ago an old woman came up to me after Service, and told me that my doctrine was very good, and all the same as her own. I invited her to come into the house and sit down. She said that a friend had told her that a foreigner was preaching every Lord's-day at the South Gate, and that she ought to go and hear him. She replied, that she was not sure that the foreigner's doctrine was the same with her own, and therefore she at first hesitated to go. She afterward, as she said, became curious to know what I really preached; and on coming, in consequence, to hear what I taught, was delighted to find that I belonged to the "Teen chow keach." I told her that I did not belong to the Romish religion, and that there was one very essential difference between us, viz. the preachers of that religion taught the Chinese to pray to Mary and to Jesus, and to depend on both for salvation, whereas I taught them that Mary was a mere mortal, who called Jesus her Saviour, and was therefore not to be worshipped; that the precious blood of Jesus could alone save us; and that those who professed the Religion to which I belonged, worshipped Jesus only. "Ah, yes!" exclaimed the old woman: "we are all alike; who can save but Jesus? Jesus is precious. I am poor and infirm here; but in heaven I shall have no sickness, but all happiness. Yes, to pray to Jesus is excellent: on whom can I depend but on Him? I have no friend, no relative, to live with me: I have none but Jesus." I asked this poor woman whether she had been baptized or not; but she could not tell what I meant by baptism. Who can say that this poor old creature is not a child of God, even in the midst of much darkness?

Reinforcement of the Mission—Appeal for additional Labourers.

It is with peculiar satisfaction that we are at length able to state that three graduates of the Universities, in full orders, have during the present month embarked for Shanghai, to strengthen the China Mission. One of them, the Rev. W. Farmer, B. A., with Mrs. Farmer, will remain as coadjutor to Mr. M'Clatchie, who has hitherto had to experience the continued disappointment of long-deferred hope of aid. The Rev. R. H. Cobbold, M. A., late Curate of Melton Mowbray, where his pastoral labours are held in affectionate and grateful remembrance, will proceed, in company with the Rev. W. A. Russell, B. A., by an early opportunity, from Shanghai to Ningpo, to commence the second station of the China Mission at that place.

During the temporary detention of Messrs. Cobbold and Russell at Shanghai, the four missionaries of the Society will form themselves into a Committee for deciding on the plan and the site of a church at Shanghai, which is to be commenced immediately, for the accommodation of the numerous Chinese attendants on public worship.

It is to be hoped that ere long a similar place for Divine Worship will be required at Ningpo; and that, with the necessary offerings of gold and silver, the prayers of the little company of the Lord's remembrancers will frequently arise before God on behalf of these our brethren.

It is, however, necessary to remind the friends of the Missionary Cause, that although, at this season of commercial depression, pecuniary offerings are particularly needed to prevent the contraction of the Society's labours

through the apprehended diminution of income; yet the services of zealous and well-qualified clerical labourers are the chief desideratum in this honourable enterprise. May the Spirit of God raise up many such heralds of the Gospel message from among us, that the grateful praises of many a soul rescued *from death unto life*, and reclaimed from Satan to God, from among the benighted Heathen, may ascend to God in their behalf.

How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Intelligence.

ATHENS.—A letter has been received from the Rev. John H. Hill, dated 29th December, 1847, in which he acknowledges the resolution of the Foreign Committee, changing the mode of remittances to their missionaries abroad.

On this subject he remarks, "I sincerely regret the necessity which compelled the Committee to adopt the measure, which I hope will be of temporary duration. At all events, I am bound to acquiesce in a measure rendered necessary by the urgency of circumstances, and I do so cheerfully."

"Miss Baldwin," continues Mr. Hill, "arrived safely on the 21st ult., to our great joy. Her arrival will be a salutary relief to Mrs. Hill, who is again beginning to feel the effect of too much labour. At the beginning of our labours in September, after the summer vacation, she was apparently as well as she ever was; but it is evident she cannot stand long continued effort. We shall see what door a kind Providence will open for us next year, if our lives are spared."

"We are pursuing our usual duties quietly and without the slightest molestation. The numbers of our pupils in the missionary schools are as great as they have been at any period of our residence here, and in fact we cannot receive more."

CHINA.—A letter has been received from Bishop Boone, dated 13th October last, a few days later than the intelligence mentioned in the January number. The health of the Bishop was rather better.

CONSTANTINOPLE.—We have no advices from Bishop Southgate since our last number.

BENEFICIARIES IN MISSION SCHOOLS.—The attention of the Clergy, and of Superintendents of Sunday Schools, is particularly drawn to that portion of the Rev. Mr. Payne's letter in this number, which relates to this subject; and the editors of the journals of the Church will confer a favor by inserting it at length in their several papers. Its sentiments are in entire harmony with those heretofore expressed in the pages of the Spirit of Mis-

sions, and meet with the cordial concurrence of the Foreign Committee. At their last meeting, they passed the following resolution, viz :

“ *Resolved*, That the Secretary be instructed to publish extracts from the letter of the Rev. Mr. Payne, on the subject of the Support of Beneficiaries in the Mission Schools in Western Africa; and to recommend to the patrons of such Beneficiaries to continue their support of the schools, without the designation of particular names.”

FUNDS.—The acknowledgment list of the Foreign Treasurer in this number, presents a truly gratifying appearance. The receipt of *over seven thousand dollars* in one month may well cheer us; nor should it be unnoticed, that the contributions are more general than on any former occasion—and that they have, in very many instances, been accompanied by letters containing the strongest expressions of good will.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of January to the 15th of February, 1848 :

MAINE.

Gardiner—Christ Ch.	\$40 52	
Portland—S. S. St. Stephen's, ed. James Pratt, Africa	16 00	
H. S., for Constantinople	5 00	\$61 52

NEW HAMPSHIRE.

Portsmouth—St. John's Ch.	31 00	
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VERMONT.

Arlington—St. James's	25 00	
Do. for Africa	1 00	
Bethel—Christ Ch. 6; do. for Constantinople, 2	8 00	
Brandon—St. Thomas's	5 00	
East Poultney—St. John's	10 00	
Fairfax—Christ Ch.	10 00	
Fairfield—Trinity	10 00	
Guilford—Christ Ch.	6 00	
Manchester—Zion Ch., Africa	20 00	
Middlebury—St. Stephen's	9 00	
Do. Constantinople	7 06	
Do. part of a legacy of a young member, do.	1 00	
Wills—St. Paul's, 3; Jews, 2	5 00	117 06

MASSACHUSETTS.

Berkshire—Dr. Willoughby, †	1 00	
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RHODE ISLAND.

Bristol—St. Michael's, Aug. col.	10 10	
Do. Nov. China and Africa	5 71	
Do. Jan. special	24 45	
Do. Misses Marston	2 00	
Lonsdale—Christ Ch.	10 00	
Newport—Zion Ch.	31 00	
Do. ed. Benj. Watson, Africa	10 00	
Trinity Ch., Africa, 20; Constantinople, 12; China 5, and Greece 5.	42 00	
Providence—St. John's, China, Africa and Greece	310 29	
Do. morning school, \$9 52; Christmas off'gs col'd school, \$5 31; systematic con. of do., Africa, \$29 56.	44 39	
St. Stephen's Ch.	16 50	
Wakefield—Ascension	5 42	

Warren—St. Mark's, Constantinople, \$1; China, \$2; ed. George W. Hathaway and Julia A. Brown, Africa, \$14 50.	\$17 50	\$529 36
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CONNECTICUT.

Brookfield—St. Paul's	11 00	
Do. a communicant	5 00	
Danbury—St. James's, Constantinople	8 00	
Derby—St. James's, Constantinople, \$19 17; Africa, \$8 83.	28 00	
East Haddam—St. Stephen's	6 25	
Fairfield—Trinity Ch.	19 00	
Do. S. S. ed. Walter Bulkley, Africa	9 50	
Greenwich—Christ Ch.	8 50	
Hartford—Christ Ch., China, \$25; Africa, \$30.	45 00	
Hebron—St. Peter's	6 50	
Meriden—St. Andrew's, Constantinople	8 00	
Monroe—St. Peter's	5 70	
New Britain—St. Mark's	7 00	
New Canaan—St. Mark's, Constantinople	3 00	
New Milford—St. John's	20 00	
New Haven—Trinity, \$71; Constantinople, \$1.	75 00	
New Preston—St. Matthew's	6 67	
Northfield—Trinity	5 00	
Northford—St. Andrew's	3 00	
North Haven—St. John's	4 00	
Norwich—Christ Ch.	70 00	
S. S. of do.	15 00	
Poquettannock—St. James's	13 00	
Reading—Christ Ch.	6 30	
Salisbury—St. John's, Constantinople	8 00	
Do. Do. W. W. Phelps, do.	3 00	399 42

NEW-YORK.

Albany—St. Peter's, Constantinople, \$30; Africa, \$30.	60 00	
Brooklyn—Holy Trinity, China and Africa	56 65	
A Lady of do.	3 00	
Christ Ch., Africa	86 10	
Mon. con. of a friend to the Missionary, †	1 00	
Charlton—St. Paul's	10 00	
Do. Wm. H. Smith	1 00	
Cooperstown—Christ Ch.	13 00	
East Chester—Trinity Ch.	15 15	
Factoryville, S. I.—Trinity Chapel, China	27 00	
Fairfield—Trinity, a member, Constantinople	1 00	

<i>Fishkill Landing</i> —St. Anna's Ch., \$19 27; China, \$2; Africa, \$1; Constantinople, \$17.....	\$39 27
<i>Sunday School</i> , do., \$2 46; Athens, \$1 & Const. 50c.....	3 96
<i>Do. John Atticus Robertson</i> , Athens.....	5 00
<i>Do. Juv. Miss. Soc.</i> , China.....	10 00
<i>Glenn's Falls</i> —Ch. Messiah.....	2 00
<i>Goshen</i> —A mite from a little boy on his second birth day.....	1 25
<i>Maspeth, L. I.</i> —St. Saviour's.....	5 12
<i>New-Rochelle</i> —Trinity.....	24 50
<i>New-York</i> —Ch. of the Ascension, \$260 87; China, \$92; Africa, \$57; Greece, 4; additional, \$100, \$6 50, and \$2.....	522 37
<i>Do. Do. J. S. R.</i> , ed. China.....	25 00
<i>Do. Do. Mrs. S. A. R.</i> , ed. China, part.....	100 00
<i>Christ Ch.</i>	12 23
<i>Ch. of the Good Shepherd</i>	2 00
<i>Grace Ch.</i> \$211 26; Constantinople, \$1; China, \$30; Africa, \$20.....	262 26
<i>Holy Apostles</i> , Constantinople and Greece.....	8 23
<i>St. Bartholomew's</i>	101 23
<i>St. Clement's</i>	27 42
<i>Trinity</i> , Constantinople.....	57 08
<i>A friend of the Ch.</i>	50 00
<i>Miss Eliza Turner</i> , Africa.....	10 00
<i>Family Mite-box</i>	1 60
<i>Norway</i> —Grace Ch.....	3 37
<i>Otsego Co.</i> —Gilbertsville, Rev. Henry Peck, Missionary.....	3 00
<i>Pelham</i> —Christ Ch., Africa.....	22 00
<i>Plattsburg</i> —Trinity, \$15; do. Constantinople, \$5.....	20 00
<i>Rensselaerville</i> —Trinity.....	2 00
<i>Richmond</i> —S. I., St. Andrew's, Africa, Sandy Hill—Zion Ch.....	16 04
<i>Saratoga</i> —Bethesda Ch.....	13 00
<i>Saugerties</i> —Trinity.....	10 25
<i>Setauket, L. I.</i> —Caroline Ch.....	4 00
<i>Sing Sing</i> —St. Paul's Ch.....	3 55
<i>Troy</i> —St. John's, China and Africa.....	10 00
<i>St. Paul's</i> , \$99 14; China, \$14.....	23 00
<i>Yonkers</i> —St. John's, and Chapel at Tuckahoe.....	113 14

WESTERN NEW-YORK.

<i>Little Falls</i> —Emmanuel Ch.....	5 00
<i>Owego</i> —St. Paul's.....	12 00
<i>Rochester</i> —St. Luke's.....	100 00
<i>S. S. do.</i> , ed. Henry Whitehouse, Africa.....	20 00
<i>Do. Christmas off'gs</i>	6 72

NEW-JERSEY.

<i>Allentown</i> —Christ Ch.....	1 00
<i>Belleville</i> —Christ Ch.....	20 00
<i>Camden</i> —St. Paul's.....	12 00
<i>Elizabethtown</i> —St. John's.....	1 00
<i>S. S. of do.</i> for Greece.....	6 00
<i>Freehold</i> —St. Peter's.....	2 25
<i>Moorestown</i> —Trinity.....	5 32
<i>Mount Holly</i> —St. Andrew's.....	12 00
<i>Newark</i> —Trinity, \$32 33; do. Constantinople, \$20.....	52 33
<i>Grace Ch.</i>	16 00
<i>Patterson</i> —St. Paul's.....	10 00
<i>Salem</i> —St. John's.....	16 35
<i>Trenton</i> —St. Michael's.....	15 00

PENNSYLVANIA.

<i>Bristol</i> —St. James's, Africa.....	9 00
<i>Brownsville</i> —Christ Ch., Africa.....	25 00
<i>Chester</i> —St. Mary's, China and Africa.....	2 83
<i>Churchtown</i> —Bangor Ch. S. S. Africa Do. Christmas off'gs of 4 children of do. for Africa.....	5 00
<i>Eric</i> —St. Paul's.....	8 40
<i>Do. a Lady</i> , China.....	2 00
<i>Honesdale</i> —S. S. Grace Ch.....	5 00
<i>Morgantown</i> —Bucks Co. Ch., to China and Africa.....	2 42
<i>Moyamensing</i> —All Saints, Epip. col. and S. S. off'gs.....	10 65

<i>Philadelphia</i> —Christ Ch., Constantinople.....	\$50 00
<i>Ch. Nativity Spring Gardens</i> , S. S. ed. N. S. Harris and Samuel Jacobs, Africa.....	29 32
<i>Do. Do. Hannah More</i> , China.....	16 73
<i>Fem. S. S. St. Andrew's Sup.</i> of beneficiary, Greece.....	71 00
<i>Colored fem. S. S. of do.</i> 3d ann. Con. Sup. of Joseph Bullock, Africa.....	20 00
<i>Calvary Ch.</i>	6 00
<i>S. S. St. Paul's</i> , Christmas off'gs, Africa.....	50 00
<i>S. B. B.</i>	50 00
<i>M. and R.</i>	3 00
<i>Pottsdam</i> —Christ Ch.....	25 00
<i>Towanda</i> —Christ, China and Africa.....	5 00
<i>Wilkesbarre</i> —St. Stephen's.....	20 00
<i>Williamsport</i> —Christ Ch.....	4 00
<i>York</i> —St. John's, Constantinople.....	5 00

DELAWARE.

<i>Georgetown</i> —St. Paul's.....	2 00
<i>New-Castle</i> —Immanuel, Constantinople.....	20 06
<i>Wilmington</i> —St. Andrew's, Africa.....	20 00
<i>S. S. of do.</i> , Christmas off'gs, China.....	20 55
<i>Trinity Ch.</i>	20 00

MARYLAND.

<i>Anne Arundel Co.</i> —All Hallows par., Constantinople.....	10 00
<i>St. Ann's par.</i> , Constantinople.....	27 53
<i>do. do.</i> , China.....	13 76
<i>do. do.</i> , Africa.....	13 77
<i>An unknown donor</i> , through Bp. Whittingham, Constantinople.....	5 00
<i>St. James's par.</i> , some ladies of, ed. of a child under care of Rev. E. W. Syle, China.....	25 00
<i>From same</i> , for Africa.....	10 75
<i>Baltimore</i> —Christ Ch., Fem. S. S., ed. Lavinia Johns, China.....	25 00
<i>Christ Ch.</i> , Epiphany col.....	95 52
<i>Do. Mrs. C. H. \$1, Mrs. B. \$1, C. P. 50 c., J. C. I. infant 50 c.</i>	2 00
<i>Do. M. C. Colored communicant</i>	2 50
<i>Do. Sunday off'gs</i> \$2 25 & \$2 43.....	4 68
<i>St. Paul's</i>	100 00
<i>St. Peter's</i> \$170, Constan. \$10.....	180 00
<i>Do. Sunday School</i>	7 00
<i>St. Luke's</i> , Constantinople.....	7 75
<i>Mt. Calvary</i> , Constantinople.....	27 75
<i>Berlin</i> —Worcester Par., Const.....	11 00
<i>Calvert Co.</i> —All Saints.....	5 00
<i>Frederick City</i> —All Saints, Africa and China.....	60 00
<i>Hagerstown</i> —St. John's, Constantinople.....	20 00
<i>Harford Co.</i> —St. John's, Constantinople.....	3 90
<i>Howard District</i> —St. John's, Constantinople.....	43 19
<i>Leonardtown</i> —St. Andrew's Parish, Constantinople.....	7 00
<i>Marlboro</i> —Upper Trinity.....	8 08
<i>Montgomery Co.</i> —St. John's.....	5 00
<i>Prince George Co.</i> —Holy Trinity Par., China and Africa.....	10 00
<i>Mrs. Maria M. Jackson</i> , China and Africa.....	10 00
<i>Queen Anne Co., Kent Island</i> —Christ Ch., Constantinople.....	5 00
<i>Somerset Co.</i> —Grace Ch. Constantinople.....	3 00
<i>Talbot Co.</i> —St. Peter's.....	15 00

VIRGINIA.

<i>Abingdon</i> —St. Thomas's.....	5 00
<i>Alexandria</i> —Christ Ch., \$86 53; do. China \$15, Africa \$23 47.....	125 00
<i>St. Paul's</i>	65 00
<i>Theological Seminary Chapel</i> Africa \$15, China \$10.....	25 00
<i>Do. do.</i> , additional.....	1 00
<i>Buchanan</i> —Trinity.....	30 85

<i>Charlottesville</i> —Ch. at, \$20 and \$25.	45 00	
Do. several individuals.....	19 50	
<i>Coalsmouth</i> —St. Mark's.....	6 00	
<i>Cumberland</i> —Littleton Par., Ladies		
of, ed. W. H. Knickle, Africa.	20 00	
Do. do. of a child, China.	25 00	
Do. do. general purposes	5 00	
<i>Fredericksburgh</i> —St. George's \$63		
24; China \$7, Africa \$7.....	77 24	
Do. Greece	1 00	
Infant S. S. of do.....	1 76	
<i>Greenville Co.</i> —Meherrin Par.	41 31	
Colored cong. do.....	1 00	
<i>Halifax</i> —St. John's.....	37 00	
<i>Hampton</i> —St. John's.....	9 00	
<i>King George Co.</i> —St. Paul's Par.,		
several members.....	32 50	
Mrs. Tabb, Africa & China.....	16 00	
<i>Lawrenceville</i> —St. Andrew's Par.	10 00	
<i>Leesburg</i> —St. James's.....	46 00	
S. S. of do.....	14 00	
<i>Lynchburg</i> —St. Paul's, Africa and		
China.....	70 00	
<i>Millwood</i> —Christ Ch. \$72; Africa \$5		
China \$5.....	82 00	
Do. do. \$3, do. for Mrs. Hill's		
School Greece \$12, do. Af. \$5.	20 00	
<i>Northern Goochland and Fluvanna,</i>		
—St. James's Par.....	50 00	
<i>Old Point Comfort</i> —Centurion Ch.	8 00	
<i>Petersburg</i> —Grace Ch., Af. & China	62 03	
<i>Portsmouth</i> —Trinity, Constanti'ple.	35 50	
<i>Powhattan Co.</i> —St. Luke's, King		
Wm. Par. 15; Emmanuel, St.		
James's Par. 10.....	25 00	
<i>Richmond</i> —Monumental Ch.....	51 96	
St. John's Ch.....	16 00	
St. Paul's Ch.....	232 73	
Do. do.....	5 00	
Do. do. members of.....	10 00	
<i>Richmond</i> —I. Thompson \$5, Dr.		
Johnson \$2.....	7 00	
J. M. Baker, Treasurer.....	8 50	
Mrs. Ann S. Nisbitt.....	10 00	
R. A. Atkinson.....	3 00	
<i>Smithfield, Isle of Wight Co.</i> —		
Christ Ch.....	8 44	
<i>Winchester</i> —Wickliffe Par.....	52 00	1416 32
NORTH CAROLINA.		
<i>Elizabeth City</i> —Christ Ch., Const.....	8 00	
Do. do. Africa.....	3 00	
<i>Raleigh</i> —Christ Ch., Africa.....	30 00	
<i>Scotland Neck</i> —Trinity Ch.....	17 85	
<i>Tarboro</i> —Calvary Ch.....	14 15	73 00
SOUTH CAROLINA.		
<i>Aiken</i> —St. Thaddeus.....	5 00	
<i>Beaufort</i> —St. Helena, China and Af.	61 25	
<i>Camden</i> —Grace.....	36 00	
<i>Charleston</i> —St. Michael's.....	38 16	
Do. a Lady, ed. Alex. Glenuie,		
Africa.....	20 00	
Mon. Miss. Lec.....	2 09	
Do. do. Africa.....	5 00	
St. Stephen's Chap. Ch. off'rs.	12 64	
Do. Fem. S. S. teachers,		
ed. Constantia Dupont, Africa	5 50	
St. Philip's Epiph. off's Constan.	21 00	
Do. for do.....	54 00	
2 Ladies St. Michael's 4th Ann.		
pay't. ed. Mary Maxwell Af.	20 00	
<i>Cheraw</i> —St. David's.....	40 00	
<i>Clarendon</i> —St. Mark's, Mrs. D. A.		
Richardson.....	10 00	
Miss Martha Springs.....	5 00	
<i>Edgefield Co. House</i> —Trinity Ch.....	20 00	
<i>Greenville Co. House</i> —Ch. at.....	5 00	
<i>North Santee</i> —Ch. of the Messiah.....	11 75	
<i>Radcliffboro'</i> —St. Paul's.....	52 73	
St. Bartholomew's—Ch. at.....	20 00	
<i>Upper St. John's</i> —St. Stephen's Chap.	13 00	
<i>Winyaw</i> —Prince George: Ch. at.....	10 00	468 12
GEORGIA.		
<i>Macon</i> —Christ Ch.....	50 00	

<i>Savannah</i> —Christ Ch. \$81 54, Greece		
\$10 65, China \$2 50, Africa \$2		
50, Constantinople \$5.....	\$102 10	
St. John's \$7 50, Greece \$5 50..	10 00	\$162 10

ALABAMA.

<i>Demopolis</i> —Trinity Ch.....	8 00	
<i>Greene Co.</i> —St. Mark's Par.....	8 00	
<i>Greensboro'</i> —St. Paul's.....	27 00	43 00

MISSISSIPPI.

<i>Columbus</i> —St. Paul's.....	21 50	
<i>Laurel Hill</i> —St. Mary's, Africa.....	15 45	
Do. Constantinople	18 55	
<i>Natchez</i> —Trinity Ch., Africa.....	16 55	
Do. China.....	32 00	
Do. Constantinople.	14 50	118 55

LOUISIANA.

<i>Natchitoches</i> —Trinity Ch.....	25 00	
<i>New-Orleans</i> —St. Paul's \$115, China		
\$5, Africa \$5.....	125 00	
Do. do. Mrs. Sloo's		
Ann. sub. ed. China.....	25 00	
<i>St. Francisville</i> —Grace Ch.....	10 00	185 00

FLORIDA.

<i>Tallahassee</i> —St. John's.....	24 00	
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OHIO.

<i>Columbus</i> —St. Paul's, Const.....	20 25	
<i>Dresden</i> —Zion Ch., Africa.....	2 50	
<i>Granville</i> —Teachers and Scholars		
Female Seminary for ed. of a		
child in China.....	25 00	
Do. do. in Africa.....	20 00	
St. Luke's Ch., China.....	3 00	
<i>Delaware</i> —St. Peter's, Africa and		
China.....	12 00	
<i>Hudson</i> —Christ Ch.....	5 88	
<i>Jefferson</i> —Trinity \$2 71, Const. 2.	4 71	
<i>Madison</i> —St. Matthew's, China.....	2 50	
<i>Massillon</i> —St. Timothy, Africa and		
China.....	20 25	
<i>Piqua</i> —St. James's Ch., China and		
Africa.....	18 00	
<i>Steuenville</i> —St. Paul's, China.....	25 00	
S. S. do. Africa.....	2 50	161 59

INDIANA.

<i>Indianapolis</i> —Christ Ch., Africa and		
China.....	10 35	
Sunday School do.....	2 65	
<i>Jeffersonville</i> —St. Paul's, China and		
Africa.....	6 62	
<i>Richmond</i> —St. Paul's.....	3 00	21 00

ILLINOIS.

<i>Chicago</i> —St. James's.....	23 27	
Trinity.....	16 00	
<i>Jacksonville</i> —Trinity.....	10 00	
<i>Springfield</i> —St. Paul's, 3 individuals	3 00	52 27

MICHIGAN.

<i>Detroit</i> —Christ Ch., Sept. 1847, \$9		
Oct. Nov., & Dec. \$10 37.....	19 37	
Do. Epiphany.....	30 03	
St. Paul's.....	37 76	
A Churchman.....	2 00	
<i>Flint</i> —St. Paul's.....	11 00	
<i>Homer</i> —Christ Ch., China.....	8 00	
<i>Michigan City</i> —Trinity, Const.....	13 50	
<i>Monroe</i> —Trinity, Const.....	4 50	
<i>Trenton</i> —St. Thomas's Ch.....	7 00	
<i>Ypsilanti</i> —St. Luke's Par.....	6 00	139 16

MISSOURI.

<i>St. Louis</i> —St. Paul's, Const.....	10 00	
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IOWA.

<i>Dubuque</i> —Miss. Station.....	7 00	
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WISCONSIN TERRITORY.

<i>Nashotah Lakes</i> —St. Sylvanus Par..	7 25	
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Total.....\$7134 29

(Total since 15th June, \$19,860 20.)

Errata.—\$13 06 acknowledged in Feb. No. as from Trinity Ch., Fairfield, Conn., should read \$13 06 from St. James' Ch. Fair Haven, Conn.